Ilmoitore.

Enyore nabolig il-Kisaasa ormoitore, aana tee enanyi e-nkiji enumiti 'e-nyijik, naishor angore en-nkiji eniti 'e-nyijik.

Tee nidori, nainoi i-nkitore angolk il-nolio en'il-dimita, angolk i-nabolio aiana 'il-dimita, enanyi il-ligoriyiak il-kesila.

Tee, ka enanyi e-nkiji enumiti 'e-nyijik, nomoditore 'ingo-nyijik, enanyi il-ligoloni. Ore 'il-ligoloni naa 'ingo-nyijik en'il-nolio ilne tee ngore e-nkiji eniti 'e-nyijik kumok, nodiore 'ingo-nyijik.

Tee 'ligoriyiak nodiore il-'jaa 'il-kesa, nimoitio en-gog, nobo tee'ingo-nyijik, angolk il-kejik. Ore gi nidip, naaua tee'nitidok en'e-nyidoo, e ol-ekiridolgai nabolaore 'nitidok.

The process of moving.

The Maasai are fond of moving, and if they happen to be staying in a place where the grazing is poor, they move to another spot.

When they move, they collect their donkeys with skins and pack-saddles in which they put their goods, and the women carry bags.

Should they stay in a place where the grass is not good, they do not build proper huts, but they live in the so-called il-ngoloni, i.e. in huts made of skins. When they go to a good grazing ground, they build huts

The women do the work of building. They procure poles, and put one end in holes, which they dig in the ground; they then bind the poles together with cord made from trees; after which they cover the framework with long grass. When they have finished this, they plaster the whole of the outside with cow-dung and mud.

'Manyat en 'i-puli ilon 'il-murran ilon 'il-Kisaasa.

Kinanyi il-murran en'il-Kisaasa ingo-nyijiak, kake enanyi i-manyat aiakare nodigitoonyo en 'manjan.

Ore tee ngore e-nanu aiana 'e-gisi, enanyi il-puli aiakare 'ningon kanyo.

Maasai warriors' kraals and slaughter-houses.

Maasai warriors do not live in the kraals of the married people; they have their own kraals, where they dwell with their mothers and sweethearts.

When they go to the woods to eat meat, they live in the slaughter-houses* with their boy-servants.

* Maasai may not be eaten in the manyats, or warriors' kraals, and spear-gleams, called il-puli, are erected in the woods, to which the warriors retire when they slaughter cattle.

Gr Thomson A-3 (881-884)887
FLU Mount FLU

(655) was not even yet through the horns of the felt. Some-
246 times, however, his mother, in a fit of affection, and infused with the belief that some day he would make a name for himself as a master of cattle and a lifter of cattle, would make up an exuberant and wholesome composition of grease and chyle, and anoint him therewith till he shone forth with a splendour dear to the Masai heart. On these occasions he would greet forth with all the pride proper to a small boy who has just had a suit of new clothes.

(656) 245 And so life went on, and he was presented to the rank of a boy proper. He was provided with a real bow and arrow. A square piece of sheep-skin was tied over the left shoulder, leaving the legs quite free. He now began to cultivate, not a moustache, but his ear-holes; that is to say, he took means to stretch them out till they would almost touch his shoulder, and he could easily put his fist through the distended portion. This is done by first putting a slender stick through the hole, and gradually replacing it by a bigger, till a piece of ivory six inches long can be inserted lengthwise.

(657) One here now looked longingly forward to the day when he should be a warrior; but meanwhile he most employ himself herding the goats and sheep. This was his first occupation. He had by this time acquired some notion of the geography of the country around, as his parents had not been stationary, having been compelled to move about from place to place according to the pasturage. The donkeys on [661] these occasions conveyed their household goods, though his mother had to carry mostly on much, and build the hut after. He had also to accompany his parents in moving up from the plains to the highlands in the dry season and also down in the wet season. Beyond these duties in practical geography his education proceeded in a very irregular fashion. (658) He learned something of the mystery of the universe by hearing his elders continually hold out prayers by the hour together in some unseen Being called Ngái (God, or the heavens). He heard also that the place of Ngái was among the eternal snows of Kilimanjaro, or that the foredoom of [663] Donyo Ngái (an active volcanic mountain) were His voice.

It is very pleasing to think of Mosa at this period reclining under a bush or standing watchfully over his flock with one foot brought up to his knee and supported by his bow, trying to ponder the great problem as to the whence, whence, and whither of life. We can imagine him appeal-

9 Fashbrooke G-6 (1935-1948) 1948 P3.12 Mbeni P3.12
Kisumu

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ON THE MOVE — Old lady laughing Amboni

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MASAI HERD BOY
The [illegible] characteristics of Shuukia people.

[Facing p. 12]

of cattle to a family (kainga) in 1940 was between 100 and 200 head. There appears to be no rigid system as the Maoris had in Kipatea formerly. (See Williams, p. 21.) Milking is done by girls and women into gourds, the calf is allowed to suck, and it is also the skin, sometimes stuffed with grass and called a dummy, is presented to the cow at each milking. The milk yield is about three pints a day. Cattle are bled in the same way as by the Maoris, with a blunted arrow, at spots shot into the jugular vein, and the blood is caught in a gourd. Young ones are bled. Cattle are branded with marks on the rump or flank which indicate the owner's clan or subclan, with sometimes a private mark as well; the ears are also clipped for the same purpose. Salt for cattle is obtained by driving the herds to a salt-lick, [illegible]. The Maoris are said to have effective remedies for diseases of cattle, but their efficacy has never been enough to prevent heavy loss during epidemics of distemper and gloss-pneumonia.

Donkeys

The Maoris keep large numbers of donkeys (*kaihoa*, sing. *e-kihoa*) which are used for carrying their goods when they move house (*eke*). Donkeys are marked by slitting the ears in different ways.

The Status of Cattle

The status of cattle as regards ownership is uncertain. Bather says that women may own cattle; Thomson says they may not, and on such a point the statements of a recorder are open to question. Fallowfield says that they may.* But further investigation of cattle as property, and of their status in the light of ritual value is required.

Inheritance of Cattle

There does not seem to be any clear account of the rules which control the division of a man's stock among his sons. The guiding principle is that the eldest son of the senior wife gets the largest share, inheriting not only the cattle given to him by his mother, but also those which his father had kept for his own use. Inheritance is affected also by the "gate" (*kaikowai*) arrangement in the kraal: the cattle may not pass from one side to the other. If a wife on the left side dies without sons, her cattle may not go to a man on the right side so long as there are any sons by other wives on the left side. This subject also needs further investigation.

Grazing and Water Rights

Land is not owned by individuals, but by the sub-tribe (*hi-whe*), and grazing rights are acquired by residence. Water rights are controlled by the clan. In the old days, when the Maoris occupied new territory, each section, according to tradition, claimed a well, spring, or water-hole on behalf of his clan. Individual rights over water are thus ruled out by tradition, and the senior member of a clan living at the water decides, after consultation with other clansmen, the order in which people take their cattle to water. But a Maori when actually on the spot with cattle may claim, and must be given, priority over local cattle at any well or spring. Where water is plentiful, however, as in a river, possession is unlimited.

Division or Loans

In a purely pastoral society like that of the Maoris the expression "economic unit" has little meaning, but so far as it can be said to exist, it is the family. It must be remembered, however, that the normal practice is for families to be divided between the father's kraal, *eke-ng*, and the warriors' kraal, *e-moeyata*, and that the

*[illegible], personal communication.

† [illegible] (Kaihoa) arrangement in detail, see p. 109. --Ed.(pt)

/40 cont./

415 Now and then the receptacles are also replaced by two pouchlike
• 492 pack-holders (ol deretâl, el derĕta), one tied on the other. These
[283] have the oval shape of a shield and consist of a wooden frame that is covered with a plaited work of leather thongs or ropes. Otherwise they serve to hold the pack loaded on the donkey and some-
285 times also on oxen. Mats are unknown; dressed neat-skins take
237 their place. Mortars are also unknown.
412

III.

000 Closer family relationships. -- Kinship designations. -- Terms of address for relatives.

602 Since every tribe and every lineage are descended from a
[613] tribal ancestor, the tribal and lineage members consider themselves
[614] more or less distant relatives. The family, one's own as well as, ascending, those of the father and of the mother, forms the closer
[611] relationship. The child follows the father's family (father right).
[672] Relatives are not responsible for punishable offenses, fines, or debts of a relative. Legally they need not support them either in connection with impoverishment or release from captivity; it is such a general custom, however, that probably no one ever evades it.

601 /41/ The Masai language is poor in particular kinship designations; most of them are made up of words for father, mother, brother, sister, son, daughter, etc.

Father: baba.

Mother: jĕjo.

Another wife of the father: eŋg afhji e jĕjo.

Principal wife: e' ŋgorojoni kitok, that is, the great woman, or en altero eŋg aŋ, that is, the first in the kraal.

Every other wife: e' ŋgorojoni.

Brother (1):

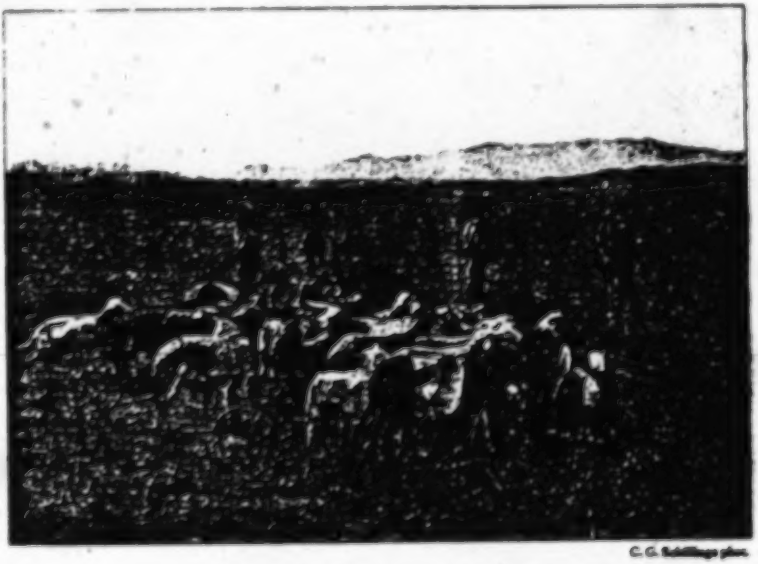
1. Brother and sister come from the same wife, half brother and half sister from different wives of the same father.

/163 cont./

232 Bulls that develop unfavorably and seem unsuitable for breeding are castrated by the smashing of the spermatic cords with the club between the wood and string of a bow (a-idon). The testicles are not removed, but are left to atrophy. In the same /164/ way one proceeds to castrate goats, sheep, and donkeys, but the latter always not until they are fully grown. Bulls and bucks with unnatural sexual instincts are slaughtered as soon as the vice is noticed, since they are regarded as bringing bad luck. It is believed that, as a result of their behavior, they bring the punishmem of God upon the herd in the form of an epidemic.

231 The donkeys are small, square-built, strong, and steadfast. With nicely arched cruppers, a rounded neck, firm and fleshy shanks, they are very similar in shape to the zebra. Their coloring is a uniform light gray with a black cross over the back and shoulders. They serve only to carry burdens, whereas oxen are only rarely used.

233



C. G. Schillings phot.

Ill. 54. Masai goats and sheep.

233

C. G. Schillings phot.

Ill. 57. Masai sheep.

231 [492] [177] /167/ Where the Masai are neighbors of the Somali (in British East Africa), the camel has also found entry among them as a beast of burden. They do not, however, generally share the passion of their neighbors, for whose palate the meat of these animals is a special delicacy. The Masai do not keep chickens, ducks, pigeons, etc. The attachment of the Masai to their cattle, especially to the cows, makes them seem to them like companions and friends. Thus, their habit of giving their animals names, especially considering the extravagance that the people indulge in with proper names, does not seem at all surprising. The /Ill. 58 appears here/ name Sudjaro means that the cow has come from a distance. Rimogeno was captured in the vicinity. Nondoje is a cow given as bride price. Sotoa is one such that was received as a gift from an uncle or aunt. A cow paid as fine is called Njamu. Each of the five cows that the

233 552

361 /177 cont./
233 animals that go forward only with difficulty are carried in the arms.
[561] Boys take care of the livestock driving, under the supervision of
[701] married men. With each party is found a stronger guard of warriors.
[492] Meanwhile the women are still busy with the loading of the donkeys, on which all the household equipment is packed. More rarely a few oxen or cows must help out. After this work is finished, the herd of donkeys follows the tracks of the livestock. Behind them come the women, girls, and children; almost every one of them also drags along some household object or at least a small-livestock or neat
[701] skin. Oddly enough, a guard of warriors is not found with this party, as there was with all the preceding ones, but rather at most a few old men armed with spears or bows and arrows. Usually the destination is reached on the same day. If this is not the case, however, camp is pitched during the night within a hastily constructed barricade of thorny branches. The next morning the march then continues
361 before daybreak. After arrival at the new site the women immedi-
462 ately start laying out the kraal. First the thorn barricade is laid out, and in the following days the huts are built. Erecting the kraal proceeds very rapidly; as a rule it is finished in a week as the latest. The old kraal was not destroyed upon being vacated. It is left standing and reoccupied later, after the pasture has recovered. Meanwhile, of course, much has deteriorated, so that the work of reconstruction almost equals that of a new installation. In the last
[136] few years, since the sand flea (Pulex penetrans) has become a pest in East Africa, the reoccupation of old kraals is declining more and more. In order to destroy the noxious insects inhabiting them, they are burned when vacated.

000 It is obvious that the European who wants to engage in stock-breeding here cannot move about with his herd in the manner of the Masai. Moreover, a division of the herd in such a way that sufficient grass is present throughout the year within range of the kraal for the individual parts does not seem feasible, and, to be sure, especially because of the difficulty of personal supervision and observation of the sicknesses arising, as well as of isolation in case of an epidemic. An improvement of the pasture by means of

301 Women and occasionally men wear necklaces of beads. Women have ornate jewelry consisting of rings, beads, beaded bracelets, and wire loops around their [304] neck, wrists and ankles. Both men and women pierce and stretch their ear lobes; the women wear large ear bangles through them and the men use them to carry snuff containers or other articles about the size of a 35 mm film casette.

411 Spears, simis, and knobkerries and shields may [714] be carried by the men. Elders often carry a long staff [561] instead of a spear. Cooking utensils are simple, some- 415 times consisting of a few pots and pans. Bedding consists [513] of hides, with sometimes a blanket. The gourds mentioned 492 above are always present. When moving from one place to another a pack saddle is used which consists of two large (two by three feet) flat rounded plates made of sticks bound and laced by leather thongs. These are tied above and on either side of the donkeys' backs, giving the appearance of semi-folded wings. Hides, lodgepoles, cooking utensils, and other kit are placed on 443 the donkey's back between these. Trade goods are purchased or traded from small dukas around the edge of the area or more recently from itinerate traders who visit the larger and more accessable bomas in trucks.